182 This kind of ceremonial activity during festivals, sick-
574 ness, and rain-making occasions alters the monotony of daily routine, thereby transforming life and attuning the mind. Likewise, the visit and return visit of relatives and the exchange of gifts — for instance, the black Lolo of Hsiao-liang Shan go to Ta-liang Shan every summer to visit relatives in the same clan branch or those outside the clan — also serve to readjust inter-
182 personal relations. The family feud, the killing and plundering, the armed conflict and the negotiation for peace, the paying of indemnities and entertaining of guests are all attributable to the fluctuations of the human mind under varying circumstances as it seeks to achieve an adjustment between normal and abnormal situations so that the routine of life will alternate continuously between harmony and disorder with concomitant changes in society and progress among mankind.

000 The normalcy of daily life and the fluctuations caused by festivals constitute an annual cycle for the family. Actually the entire life of a person is itself a complete cycle from birth to old age and death. Through coming to this world and then leaving it, members of the family succeed each other to perpetuate a family line; in this way, the Lolo society pursues its course from generation to generation and Lolo culture is preserved.

844 When giving birth to a child, a Lolo mother stays at
[845] home and is helped by all the women in the neighborhood. If a difficult delivery is expected, an experienced midwife is hired and a pi-mu invited to ward off the evil spirits. When
846 the umbilical cord is severed, it is buried in the ground under the room where the mother has given birth. According to tradition it is taboo for the husband to visit his wife during this
[844] period. The Lolo consider childbirth as dirty, and for one month the mother is not permitted to go outside the house in order not to offend the door spirit, neither is she permitted to start a fire for fear she would offend the fire god.

852 [47] Three days, sometimes five, seven, or nine days
574 after birth, the child has its first haircut. To celebrate the occasion, the head of the household entertains with a feast for all his friends and relatives, who come to drink together and
[846] discuss the naming of the child. After about one month the
851 child can be held outside the door and the mother is allowed
574 to take it to her parents' house. If they live far away, how-
431 ever, she will usually make the trip during the New Year. The
604 first time the maternal uncle's family sees the baby, they give it gifts of oxen and sheep, as well as clothes and furniture. From this custom one can see the close relationship between the

836 marriage. Therefore illicit love between cross-cousins is not
605 prohibited by society. As to the selection of mates, marriage procedure, the wedding ceremony, and other like subjects, these will be discussed in the next chapter.

591 When a woman marries, she goes to stay with her hus-
592 band. They have a small family of their own, living separately from the husband's parents and managing their own independent economic life. Upon the birth of a child, they themselves begin to assume parental responsibility.

The birthday of a Lolo man is not taken very seriously
527 until he reaches the age of forty. After forty, every birthday
574 is celebrated with a feast for which cattle is killed and prepared for food. Relatives and friends come to congratulate
[431] him with gifts of wine and sweets, while his son-in-law, sister's son, and others present cloth or cotton goods. The guests are entertained with food and wine by the host during a most enjoyable evening for the family.

764 Death and burial has many complicated forms of cere-
182 mony, most of them related to religion and magic. The bur-
[614] ial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing; so the neighbors and relatives come to offer their condolences and sympathy, while the formality of the ceremony helps the blood kin to overcome their psychological block and to return gradually to normal life. In the course of time, the burial ceremony becomes conventionalized and its prescribed forms are followed generation after generation. For this reason, it performs the important function of achieving social solidarity and the stabilization of human psychology. Several years ago when an old Lolo of the En-cha branch died, thousands of mourners came from all over Liang Shan to pay tribute, and the event aroused a great deal of excitement. This represents an abnormal aspect of Lolo life and helps to establish equilibrium and make adjustments in their social system. It also shows the close interrelationship between the family and clan kin as well as larger social groups.

½ [Errata. Should be crisis — analyst.]

438 utensils, and the like have considerable mobility in the Lolo community. Han-Chinese slaves constitute the most important [567] commodity for transactions. Traditionally, the Lolo are not 574 interested in business dealings, but are most hospitable in entertaining guests. Even today all Lolo people, except clan enemies, can get free lodging and board anywhere in their region. The entertainment of strangers has become a custom which no host can neglect. Every year the Lolo of Hsiao-liang Shan always take a trip to Ta-liang Shan to visit fellow clan members or friends and relatives. During their travels, they can stop at any house on the way and are assured of entertainment by the host. No matter what kind of food is served, it is shared equally between host and guest, and no one is allowed to enjoy it by himself. The miser is despised by society and [577] not tolerated by tradition.

[67] The custom of entertaining guests is so common 574 that sometimes in order to meet the demands of custom the 576 host has to treat rather cordially any stranger who comes to 578 him, even though he may not like him personally. Otherwise the stranger might get angry and do something mean to him, and the incident may even lead to a clan feud. It is also a 574 common social custom for the Lolo to share his food with those 576 who are present instead of enjoying it alone. This custom, when carried to extremes, becomes compulsory and rather inconvenient to people. I still remember when the inspection team reached Ting-chia P'ing in Liang Shan, we stayed at the house of the black Lolo, Ting Yü-k'e. Our headman-protector, Ta-chi, had with him a slave who was a wine carrier, but instead of taking him to the house, Ta-chi hid him on the mountain. I asked the interpreter about this and learned that if the wine carrier should stay with the Ting family, then the wine had to be shared by all present and it would be gone before it could be transported to San-ho-i-ta.

574 This kind of hospitality is observed mutually according to social etiquette. In the wild Liang Shan region where the ● 182 population is sparse and traveling difficult because of the lack of modern hotels and teahouses, the villagers entertain strangers who travel there with the expectation that someday when they themselves are on the road they will receive similar treatment from the different clan families in other villages. Therefore we know that the entertainment of strangers, like many other aspects of a primitive society, is a kind of social structure designed for adaptation to a special environment.

431 In the preceding chapter on marriage, we have men- 182 tioned that the exchange of gifts between the bride's and the

groom's families is a kind of economic trade. Ordinarily relatives and friends also exchange gifts during each other's visits. This custom helps to adjust the distribution of products and handicrafts in the society. During the inspection team's stay at Liang Shan, except for a few poor white Lolo families who asked for silver in exchange for food, the majority of Lolo families all voluntarily prepared food for us by killing oxen, sheep, chickens, and pigs, or by boiling corn and potatoes, the kind of entertainment given us varying with the economic situation of each family. The inspection team usually estimated the amount of expenses incurred by the host and then gave him in return such gift articles as cloth, salt, scissors, mirrors, needles, and thread.

The distribution of wealth and goods among the Lolo was originally based on the principle of entertaining strangers and exchanging gifts. Since their contact with the Han-Chinese, however, a trade system has gradually developed. The medium of exchange is silver, measured by the ounce or in ingots. This traditional Han-Chinese system has now penetrated deeply into the Lolo community and is used consistently. Lolo currency is quite influential in the border area. Silver coins are still widely circulated in P'ing-shan and P'ing-i Ch'ang east of the Lolo territory.

The Lolo go to Han-Chinese cities or towns to buy commodities, the main items being salt, wine, cloth, and other articles of daily use. Lei-po, P'ing-pien, and Hsi-ning are all important trading towns for the Han-Chinese and the Lolo, who continuously [68] visit this area. The twelve En-cha branches use Ma-pien and Hsi-ning as their trading centers, while the A-lo, A-cho, and the nine Sinicized Lolo families trade mostly in Lei-po.

The Lolo territory being beyond the control of the county government in border areas, the Lolo have been engaged in opium planting in recent years. The opium is exported and sold in the Han-Chinese territory with enormous profits. Therefore the Lolo's economic conditions are above those of the average Han-Chinese. The Lolo use the revenue from opium to trade for guns and silver in the Han-Chinese territory. In the early years of the Republic, when Yang Ch'un-fang's troops were stationed at Lei-po, they sold guns to the Lolo for a huge profit. Since then arms have flowed continuously into Liang Shan with the result that today nearly every Lolo household has a gun. As the circulation of silver money is prohibited by the government in the Han-Chinese territory, the ruffians there are engaged in the lucrative

614 for an indemnity price. As Pieh-t'u had been dead and Ta-i
682 had gradually become prominent, no one in the Li-ch'ü clan
627 dared raise any objection. Therefore, due to human relations and environmental factors, the traditional rule of paying with one's life for killing a clan member has also been waived and gradually changed in form and direction.

Nonetheless, in Lolo society, the killing of a blood
578 kinsman of a near branch sometimes still calls for the pay-
682 ment of life for life. For close relatives, such as brothers, father's younger brothers, and brother's sons, as well as father's sister's sons, mother's brother's sons, mother's sister's sons, and others who are involved in mutual feud killing, the killers all have to pay with their lives. To cite a case previously mentioned: Mo-shih Tso-t'i, who had been studying at the military academy in Ch'eng-tu, unfortunately had to return home for business before his graduation. It happened that at the time his elder brother was acting as a headman-protector to take more than a dozen Han-Chinese merchants from northern Yunnan to Liang Shan. The brother discussed with Tso-t'i his plot of kidnapping the Han-Chinese
[177] merchants as slaves in an act of reverse protection. Tso-t'i, however, who had recently received an education, knew that the Han-Chinese and the Lolo were of the same national family as citizens of the Republic of China, so he resisted his
[762] brother's advances. The latter argued violently with Tso-t'i and insisted on reverse protection with the result that in a fit
[672] of temper Tso-t'i killed himself with a gun. The clan members felt that Tso-t'i's brother should pay for the death with his life, but since Tso-t'i was not actually killed by his brother, the case remained undecided for a long time and is still not settled today.

On conclusion, within the framework of clan kinship,
614 the Lolo are encouraged to unite together and share collective
672 responsibility so that clan members would not fight each other in a feud, and anyone who kills a member of his clan must pay with his own life. However, in external clan re-
614 lationships, the clan feud is an important structure in their
628 social life. As they have a warlike pattern in fighting clan
555 feuds generation after generation, their young men first learn from them the art of fighting and later they themselves
182 organize expeditionary teams to attack clan enemies and to rob and kill on route. Eventually the more people one kills and the more booty he seizes, the more famous he becomes and the higher his social position. Gradually he gets the title of headman-protector and becomes [91] a political leader.

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152 Fighting in a clan feud is also a practical measure of enforcing the law in a primitive society. That a life must be paid for with a life can thus be resolved through some form of war. Feud killing and revenge within the blood clan, as well as the payment of blood money, are all examples of law enforcement. This kind of unwritten statute is likewise a very important force in restraining human action.

Clan feud is a part of the economic structure. Not only are many feuds caused by economic conflict, but they also provide an occasion to seize another clan's property and enslave its members, thereby increasing one's own.

The tradition of fighting in clan feuds helps Lolo society to maintain a military spirit and to promote brave deeds. Furthermore, the need to deal with enemy clans tends to increase group solidarity. In case of invasion by Han-Chinese soldiers, the different Lolo branches would all unite together for common defense. In other words, the cultural pattern of fighting in clan feuds not only gives the different Lolo branches a military check on one another to maintain the balance of power, but at the same time helps to preserve their courageous warlike spirit in the defense of their Liang Shan headquarters.